# The LUTHERAN

**LUTHERAN DEACONESSES IN POLAND**

**They operate an orphanage**

39, No. 9

NOVEMBER 28, 1956

CENTS

# Using the Gifts

THE TEACHER OF ONE of our young people's groups in Sunday school is a n comer to our community. He has a responsible, time-consuming position in industry new to the area. He is the father of three children, and he lives about miles from the church. These facts did not keep him from saying "Yes" when was asked to teach the class.

Last Sunday I found out why he did not hesitate. We were talking about particular class—the challenges it offered, and what he hoped to accomplish.

"I feel that if you can't contribute something to others, either physically or tellectually, you are like a book that is kept on a library shelf to gather dust," said. "God's gifts are useless to us unless we put them to good use."

NOT ALL OF US CAN be Sunday school teachers, but St. Paul tells us, "Having that differ according to the grace given to us, let us use them." And if we accept jobs that await us, we won't be guilty of sitting idly and gathering dust.

—ERNESTINE DAU

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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COVER PICTURE. Sister Ingeborga and Nanny Uggla are in charge of 50 children at Zabkowice Orphans' Home (in rear of picture) conducted by the Lutheran Church in Poland. About 60 Lutheran deaconesses are at present reported to be serving churches and institutions in Poland.

# THE CHURCH IN THE NEW

## Everybody will help Hungarians

A tidal wave of sympathy for battered Hungary rolled around the world this month. Churches in dozens of countries began collecting cash and clothing for the Hungarians.

Churches in Austria, Switzerland, Britain, Norway, Germany, Ireland, Canada, and the U.S. were among those collecting funds. The churches have no assurance they can get their gifts to the Hungarians who fought against the Reds.

Refugees crossing the border into Austria were met by churchmen with supplies of food, medicine, clothing. Lutheran World Action made 320 tons of food available in Vienna. New homes in non-Communist countries were offered to refugees who wish to emigrate. First resettlement was in Holland, where more than a thousand Hungarians arrived by mid-November.

Many refugees are women and children. Fathers and older sons were killed or captured in the rebellion, or were separated from their families during the Russian counterattack. Families have not abandoned hope of being reunited and of returning to their homes.

The U.S. government promised top speed in bringing over 5,000 Hungarians. A Roman Catholic men's college in Philadelphia, St. Joseph's, offered scholarships for five Hungarian immigrants.

## Appeal from Ordass

Urgent radio appeal from Bishop Lajos Ordass for aid to the Hungarians was received in Vienna, it was reported in mid-November. Dr. Ordass was restored to his position as senior bishop of the Lutheran Church of Hungary on Oct. 31 while the anti-Red revolt was at its height. Churchmen in other coun are anxious to know whether the ch reorganization will be permitted to s now that Reds have recaptured Hung

Salary aid for pastors which had provided by the government was cu when the anti-Communist rebellion gan. Pastors have depended on food money contributed by their congr tions. No aid was offered by any gregation for Lajos Veto and La Dezsery who had been bishops of Lutheran church under Red sponsor Bishop Ordass took immediate actio secure funds to support the Veto Dezsery families. "We should not them as they have treated us in the p he said.

## Details of Ordass case explained

Record of the action of the Presi tial Council of the Hungarian Supr Court in the Ordass case reached the in mid-November. It centered arc the old story of the $291,000 prom by Lutheran World Action to the theran Church in Hungary in 1948.

Of this amount, $200,000 had sent through the Hungarian Nati Bank. The remaining $91,000 was t given when it had been collected in U.S. Dr. Paul C. Empie, executiv rector of the National Lutheran Cou wrote to Hungarian church officials the money would be sent. This "constituted a promissory note," it contended at the Ordass trial, and bank should have received written n of this promise.

The Supreme Court decided on O that Bishop Ordass (who spent 20 mo in jail for failure to give written n about the $91,000) was not respons

AUSTRIAN RECEPTION CENTER FOR HUNGARIAN REFUGEES
*Beds are stone floor covered with straw*

der the Lutheran church constitution, r the church's financial affairs. The urt said he was therefore not guilty in y way, and declared his court sentence nulled.

### overnment ordered church to act

After the Hungarian court cleared shop Ordass on Oct. 5, the president the State Office for Church Affairs, nos Horvath, sent the following mes- ge to Erno Mihalyfi, Lutheran Church neral superintendent:

"Mr. Inspector General:

"In the matter of the rehabilitation of shop Lajos Ordass of the Lutheran urch, I herewith officially inform you at on Oct. 5, sub No. B/1584/1956/2 e Presidential Council of the Supreme urt of the Hungarian People's Repub- , in the absence of offense, acquitted Lajos Ordass, quashing thereby the sentence No. KB XIX/K, 15.428/1948/15 of the Special Council of the Usury Court of Budapest.

"I inform you of this decree of the Supreme Court with the request that you, Mr. Inspector General, take proper action for the ecclesiastical process of rehabilitation. I ask you to inform me of the decision of the Church."

On Oct. 8 the Lutheran group took this action:

"The full session of the General Court of the Hungarian Lutheran Church declares illegal and annuls, because of formal and substantive infractions of the law, the sentence No. 452/1950 passed, in the case of Bishop Lajos Ordass, D.D., of the Lutheran Church on the 1st of April, 1950, by the Special Court of the Lutheran Church in Hungary.

"The full session of the General Court clears Bishop Ordass of all legal disabilities, announces his full rehabilitation and, from the viewpoint of Church Law, regards him as a person against whom no ecclesiastical disciplinary action was ever taken . . ."

### Haas is new board secretary

Dr. Harold Haas was elected this month as executive secretary of the United Lutheran Church's Board of Social Missions, to succeed Dr. C. Franklin Koch who retires at the end of the year (*see page 39*).

Dr. Haas, 39 years old, is pastor of St. John's Church, Jersey City. He is a graduate of Wagner College, Philadelphia Seminary, and has a M.A. degree in sociology from the University of Pennsylvania and Ph.D. in sociology of religion from Drew Seminary.

The Board of Social Missions works in three fields: 1) evangelism, 2) inner missions, 3) social action. Its staff of five associate secretaries is scheduled for enlargement to 10 or 12 within a year.

Dr. Haas has been a member of the board since 1950, and was president of the New Jersey Synod's Board of Social Missions from 1950 to 1955. He was pastor of St. Paul's Church, Linden, N. J., 1943-48.

### Disciples want doctrine

The Disciples of Christ discarded the historic Christian creeds when they started out, under the leadership of Thomas and Alexander Campbell, in the early 19th century.

By 1956 they have discovered that they "do not currently have among us a scholar who is broadly recognized in Protestantism in the field of theology and very few thoughtful works in this area are being brought forth by Disciples authors." The time has come, said Dr. A.

DR. HAROLD HAAS
*New Executive Secretary*

Dale Fiers, to "restudy" the convict "held by our fathers."

A panel of 14 scholars has been pointed for the restudy, with Dr. Hov E. Short of Lexington, Kentucky, chairman. The denomination's Boar Higher Education and United Chris Missionary Society are sponsoring three-year project.

### Court won't help grocer

Berlon S. Taylor kept his grocery s in Pine Bluff, Arkansas, open on S days, contrary to an 80-year-old s law. This month the U.S. Supreme C refused to review the decision of Arkansas Supreme Court which had held a $25 fine imposed on Mr. Ta

Some businesses are permitted to o ate on Sunday, Mr. Taylor argued, therefore he had been discrimin against when obliged to close his st He said it is necessary for the public fare that his grocery remain open

adays. The court found no evidence such necessity.

Last month police in Colorado Springs, lorado, ordered ten clothing and furni- e stores to close on Sundays. Church d civic groups in Toledo, Ohio, have pped up a Sunday closing campaign, tributing automobile stickers with the gan: "Stop Shopping on Sunday."

South Holland, Illinois, recently en- ed an ordinance which prohibits a l estate agent from selling houses on ndays. Harry J. Quinn has gone to urt with the claim that the ordinance ll do him serious injury because steel- rkers who are buying his houses have other day of the week except Sunday house hunting.

### ptists argue segregation

The segregation question was debated Baptist state conventions this fall, and decisions reached reflected the pro- ion of Negroes in the population of e states where the voting was done.

Sixteen hundred delegates of the Geor- Baptist Convention voted three to e this month against endorsing the U.S. preme Court decision in the school gregation case. They turned down a oposal from a four-member service mmission recommending that Baptists cept the Supreme Court decision as law of the land and acknowledge that is in harmony with the Constitution d our fundamental democratic con- pts and with principles of our Chris- n religion."

Alabama Baptists voted for a "middle the road" course, avoiding "the ex- mes of the Ku Klux Klan—White uncils and the National Association r the Advancement of the Colored ople." They said "two extreme groups e seeking the minds of the people, and th are offering either/or policy. Most Christians feel they are in the middle."

North Carolina Baptists defeated a resolution to bar Negro students from the church's schools and colleges in the state. Illinois Baptists said "the Bible teaches God created all nations of one blood," and Montana Baptists called for speeding up of racial integration in the churches. Rhode Island Baptists endorsed the Supreme Court decision, and acknowledged "responsibility to work for conditions in our communities which will assure all persons the right to rent or own a home anywhere in the community."

### Pastor resigns on race question

Pastor of a white Baptist congregation in West Philadelphia, the Rev. David E. Gregory, resigned last month when the board of deacons of the New Berean Church refused to admit Negroes into congregational membership.

"There is not a Baptist church in Philadelphia that is integrated," said Thomas W. Cox of the board of deacons. "Negroes are welcome to attend our services," he said, "but we do not feel they should be actual members."

A questionnaire sent to members of the church had shown a sharply divided attitude, with 56 favoring Negro members and 53 opposed. At a congregational meeting a majority voted against integration. Negro children are pupils in the church school, and of 200 attending the vacation school last summer 174 were Negro.

### Klan hands out cash

Hooded and robed Ku Klux Klansmen have paid three visits recently to white rural churches in Mobile County, Alabama. Singing "Onward Christian Soldiers," they march into church and leave a contribution with the pastors.

A hundred Klansmen appeared at

GROUND IS CLEARED ALONG 37TH STREET
*Work on Church House addition begins this month*

Prichard Church of God and left $58. Earlier they visited Rosinton Missionary Baptist Church near Loxley, Ala., and the Culvert Street Baptist Church in Whistler.

The Mobile Baptist Pastors Conference protested against "the presence or financial contribution" at church services of any group "whose purpose in coming may be to glorify itself and to secure for itself the sanction and approval of the church."

## United Lutherans are building

A wrecking crew had cleared the land adjoining the United Lutheran Church headquarters in New York City this month. Construction began on a five-story addition, adjoining the present building along 37th street. The new space is intended to house offices of the Board of Social Missions, Board of Higher Education, Department of Press, Radio, and Television, Department of Worship. Cost will be about $600,000.

On a 16-acre plot in Philadel[phia] ground was broken Nov. 13 fo[r] ULC headquarters building to replace [the] 32-year-old Muhlenberg Building. [A] $1,857,000 contract was awarded [to] Wark and Company, with excavation [to] begin immediately and steel erection [to] start in January. Tentative date for c[om]pletion of the building is January, 19[58]. ULC President Franklin Clark Fry [will] the speaker at the ground-breaki[ng] service.

Offices of the ULC Board of Publi[ca]tion, Board of Deaconess Work, Bo[ard] of Parish Education, Board of Pensi[ons] Luther League, United Lutheran Chu[rch] Women, and Ministerium of Penn[sylva]nia will be in the new Philadelp[hia] building.

## Episcopalians like remarriage rule

Under some circumstances, rem[ar]riage of divorced persons may be sa[nc]tioned by the Protestant Episco[pal]

urch, it was agreed 10 years ago. A hop is required to make a careful dy of each case and determine ether remarriage is justified.

There have been 3,054 petitions for narriage in the last four years, Bishop omas M. Cruuthers reported to the ouse of Bishops this month. Seventy-ven per cent of the petitions were nted.

Of 84 bishops who reported regarding remarriage canon, 47 expressed sat-action with the way it has been work-g. Thirteen are dissatisfied, and others e uncertain. The church law will be tudied at the 1958 convention.

### x money approved for church homes

Homeless children are often placed in urch homes by order of Pennsylvania unty courts, with the courts ordering yment of public funds to the church titutions for the care of the children. Five Pittsburgh taxpayers began legal tion in 1954 to halt the payment of x funds to church institutions. The it was aimed at eight Roman Catholic homes in Allegheny County. (Throughout the state about 38,000 children are supported by public funds in institutions or foster homes, including Lutheran.)

This month the Pennsylvania Supreme Court upheld payment of tax money to church institutions for the care of neglected children. In a hearing before the court it was asserted that a nation-wide survey of juvenile courts shows that a majority of dependent children are committed to church institutions.

### And so forth

First Congregation Church in Webster Grove, Missouri, surveyed itself thoroughly this fall and discovered: members attend church three Sundays out of five. When they aren't in church they "work around the house" (31 per cent), "sleep" (17 per cent), are "out of town" (19 per cent), "ill" (13 per cent), "reading" (9 per cent). Chief reasons for church attendance are: "spiritual uplift" (47 per cent), "like the minister" (20 per cent), "like the sermons" (18 per cent), "my duty" (17 per cent).

# World News Notes

## CATHOLICS AND COMMUNISM

Revolt of the Polish and Hungarian tions against the Russian tyranny hich has electrified the world in recent eeks, gives us an occasion for assessing e relation of Roman Catholicism to the oral problems of the political order.

To the question: why did these two tions among all the satellite captives ave the will to revolt? the most obvious nswer is that these two nations were e ones in which the Roman Catholic hurch preserved a vital and stubborn ith, secure in a monolithic religious stitution which had the ability to out-

By REINHOLD NIEBUHR

last and to defy the monolithic political structure of political tyranny.

The Poles were prompted by non-

religious motive, their traditional hatred of Russia. But the Hungarians were not. They were ethnically not as related but historically not as embittered as the Poles.

Incidentally, it must be mentioned with some embarrassment that the leaders of the Reformed Church of Hungary came to terms with the Communist regime and presented their apologists for the regime at the World Council meeting at Evanston in 1954; and only recently acted as hosts for the Executive Committee of the World Council.

THE QUESTION is whether ecumenical Protestantism, partly under the influence of Barth's neutralism, was not too lenient with this hated totalitarianism in a nation in which, since that meeting, thousands have offered their lives to defy the tyranny. The critics of Protestantism, who have been saying that only Catholicism offers an unequivocal answer to this new idolatry, would seem to be justified, in the light of recent events, though the rank and file members of the Reformed Church were heroically anti-communist. Many of them perished in the revolt.

But before making a too hasty judgment on this issue it would be well to take another view of the tragic occurrences. For the Catholic Church has both the virtue of an unequivocal opposition to modern totalitarianism; and the weakness of being organically involved in the old feudalism, against the injustices of which the Communist movement led the revolt, which gave it a momentary moral dignity.

It is also fair to say that the involvement of the Reformed Church in the hated regime was partly prompted by an uneasy conscience about the injustices of the old feudalism, and partly by an anti-Catholicism natural in a country in which traditional political power wa intimately connected with and suppo by the church.

THERE ARE MANY CAUSES for the ference between the Polish revolt, wh led to semi-independence without blo shed and the desire for complete dependence among the Hungari which was so tragically repelled by R sian military action. But one of the m reasons may have been that the N government, just as Titoist as the Po government, allowed the recently fr Cardinal Mindszenty to hold a p conference in which he promised "restoration" of the old order and as for Western aid.

He intimated that he would be an fluence in such a government. The R sians became panicky and reacted v bloody violence to the Hungarian rev which they had accepted without viole in Poland.

The story is not ended; and the P may yet regret that they did not ask as much as the Hungarians did. Bu the matter stands today we have an teresting revelation of the strength Catholicism in preserving a Chris culture which is able to outlast the terialistic culture of communism, and its weakness in not being able to extric itself from the old feudalism which governed the whole of Europe and wh was destroyed by the Renaissance Reformation in western Europe.

If we as Protestants should have great a sense of inferiority because of involvement of our church leaders the hated Hungarian regime, it would well to consider Eastern Germany, wh the Lutheran churches have gradu perfected a nonpolitical, religious fiance of tyranny which is a most pressive witness of the Christian faith

# ASHINGTON

OBERT VAN DEUSEN

## HUNGARIAN REFUGEES

RESIDENT EISENHOWER, in one of his official acts after the election, au- ized the admission of up to 5,000 gees who had fled from Hungary into tria. With only seven weeks left be- the Refugee Relief Act expired, he ered government officials to slash red in order to meet the deadline. Under refugee law, visas must be issued Dec. 31.

rutal crushing of the Hungarian re- by Russian troops and tanks cast a over the free world. As rebels fought perately against impossible odds, news heir heroism spread rapidly. When it learned that thousands of women children had succeeded in escaping oss the Austrian border, nations vied each other in offering asylum.

HE INFLUX of refugees threatened to ve a serious strain on the Austrian nomy. Also, their presence proved barrassing in light of the Russian rge that western agents had used Aus- as a base of operations in fomenting revolt. Until the U.S. issued a stern ning to Russia that the territorial in- rity of Austria must not be threatened, re was real danger that Russia would her accusations as a pretext for the asion of Austria.

The first appeal for the opening of er doors to Hungarian refugees came m the Intergovernmental Committee European Migration, which has aided a world-wide program of resettlement, and the UN High Commissioner for Refugees. They began at once to register the refugees, and were helped in their task by voluntary organizations, including the Lutheran World Federation.

### U.S. plans

PIERCE GERETY, deputy director of the Refugee Relief Administration, met with representatives of religious and nationality groups interested in resettlement. He said that the job requirement would be waived, with the understanding that agencies and sponsors would try to find jobs as refugees are being processed.

Of the 15,000 to 20,000 Hungarian refugees, probably not more than 1,000 are Lutheran, since Hungary is about 5 per cent Lutheran. There may be fewer than that, if the sections where the Lutheran Church is strong did not coincide with the area of heaviest fighting.

The Lutheran Refugee Service, an agency of the National Lutheran Council and the Lutheran Church—Missouri Synod, is prepared to help with the resettlement of Hungarian refugees. Some provision may be made by the government to give financial support to private agencies which co-operate in this emergency program. Under the escapee program, money for travel costs will be available to the refugees.

Lutherans who want to help Hungarian friends or relatives in Austria to come to the U.S. should: 1) tell them by letter to register promptly with an American consulate; 2) send their names and addresses to Lutheran Refugee Service, 235 Fourth Avenue, New York City; 3) fill out a regular assurance form, naming those to be sponsored (this may be replaced later by a special form); and 4) attach a statement of willingness to assume full responsibility for the care of the refugees on their arrival.

# When Can We Expect God

By EDMUND A. STEIMLE

Is God coming suddenly, in some surprising moment? Yes, in the middle of everyday routine, He stands at our door

LIKE A WARNING BELL, the call goes out over and over again: "Be ready . . . the night is far spent, the day is at hand . . . Take heed lest that day come upon you unawares . . . Watch, therefore, for ye know neither the day nor the hour . . ."

God was going to do something tremendous and unique. Christ was going to come again. The end of the age was imminent . . . any moment, now! Paul and these others who set it down were breathless at the thought of it: "Watch . . . Be ready . . . Watch . . . Pray."

These words reflect the mood of pectancy dominant in the early day the church. But nineteen hundred y of "watching therefore" for "the which hasn't come has removed for the breathless expectancy with wh Paul wrote and with which the church echoed our Lord's words.

You and I may be moved on occa during the Advent season, to "wa therefore" for the second coming b we cannot really put our hearts int It is possible, but no longer probable

We do not really expect Christ to

in power and great glory this afternoon or tomorrow to put an end to what we know as history. We cannot recapture the same mood of living on tip-toe for the unexpected, any-moment-now climax of the age.

Even if we interpret it in terms of time, we cannot actually lift ourselves to the same pitch of expectancy that we had to die at any moment—nor am I sure that we should! So we domesticate the "unexpectedness" by preparing in Advent for the "Coming One" who will arrive quite promptly, as expected, at midnight on Dec. 24, when, all prepared as the wise virgins, we will go out to greet him with carol, candle, and bell. And as the expectancy, the living on tip-toe, quietly steals out of Christian experience, life goes flat because the gospel has become flat, too.

BUT HAS it all changed? Is it really so that we know just when and where God comes? His ways are not our ways. Has he changed his ways so that we know when and where we can find him when we want him?

Has God, the immeasurable and inexpressible Other, placed himself at the beck at our beck and call? The beck of matins and the call of Vespers? Or at the bidding of the invocation on Sunday morning promptly at eleven? And if I pray in Christ's name, lo, he is there, like Aladdin's genie?

You might not put it so baldly. But it is true. He *is* there at our beck and call. Simply knock, and it shall be opened unto you. So great is the humility of this God's love, whose ways are *not* our ways, that he stands there waiting, like any servant, just waiting for a nod from you, a whisper, and he responds, "Lo, I am with you."

Where, then, is the unexpectedness of the expected one? Why "watch and pray always" since we know the day and the hour: 8:45 this morning and 7:45 this evening and 11 A.M. come next Sunday, or any other hour that you choose to knock on the door?

The answer, of course, you know. He doesn't wait. He comes at the end of the age, to be sure, in power and great glory; and in the moment of death. But he comes now in judgment and opportunity, still the unexpected one!

"Behold I stand at the door and knock." We are not the only ones to knock on the door. He knocks, too! Unexpectedly and still, as of old, in the unlikeliest places and on the lips of the unlikeliest people! He comes when and where you least expect him in opportunity and judgment: in streetcar and shop; in the bootblack shining your shoes; in the headline of the morning paper; in the unanswered letter on your desk; in the touch of life with life as you go to and from your work; in the plate of food set before you at meal time. He comes!

HE CAME *then,* 1,900 years ago, and *there,* in Bethlehem of Judea, of all places, all unexpected as it was, so that you and I might know him when he comes here and now. He comes *here,* all expected, in prayer and hymn and spoken word, so that you and I may awake this morning, open our eyes and watch—to know him when he comes—all unexpected in the touch of life with life and in the common stuff we see and touch and handle.

He is the expected one, answering our every knock on the door; still the unexpected one, knocking on your door in opportunity and judgment. "Watch, therefore, for ye know neither the day nor the hour!"

# Hungarian Situation—Ten Years Later

**Same places, same people — but tragically cha**
**circumstances are remembered by visitor to Hun**

By STEWART W. HER

RECENT EVENTS remind me of a visit made exactly ten years ago. It was memorable because I went as the first post-war representative of the World Council of Churches to the Hungarian churches.

In the course of that visit in 1946 I saw three of the men—Bishop Ordass, Cardinal Mindszenty and President Tildy —who soon disappeared behind the Iron Curtain and returned to public attention in news reports of recent weeks, . . . only to disappear again. What will be their final fate?

But my most indelible impression is of a vast religious revival that was sweeping the country at that time, . . . the authentic spiritual revival in po Europe. Is it dead now? If so, it doubtedly the most tragic victim ruthless Communist regime.

Here are a few insights into the H rian situation, lifted from my dia 1946:

OCT. 22. By jeep to Franz Jose tion and by train to Tulln airport be Russians have cut highway. Bo military plane with one other passe a U.S. Army courier. Flew over Vi then over the shell-pocked fields an tle lines to Budapest in less than one

**Lutheran Bishop Lajos Ordass in 1946**

**Roman Catholic Cardinal Mindszen**

)ped on open field guarded by Rus-
. City badly chewed up by war.
CT. 23. Spoke to 70 students living
old, windowless rooms in Reformed
inary. Visited two depots from which
erican relief goods are being dis-
ıted.
CT. 24. Lunched with university
ents in Christian hostel on bowl of
and plate of noodles with cottage
se. Cost per student: 8 cents a day,
many can't afford it.
CT. 25. Visited Philadelphia Dea-
ss Hospital. People cannot pay even
0 a day to be ill. Food skimpy.
CT. 26. Lunch with Bishop Kapi,
on Radvansky, and other Lutheran
ers. Had a frankfurter as special
t. Visited girls' school, ice-cold for
of window-glass and fuel.
CT. 27. Sunday. Visited Reformed
ch; standing crowd, 1,000 present.
n to Lutheran church, also jammed.
of young people in church. Talked
Reformed Pastor Bekefy, prominent
er of revival movement, who stressed
nt need of national repentance.
CT. 30. Lutheran pastor in Papa
more income from 23 hens (sale of
) than from 2,000 church members.
ormed Seminary library of 100,000
mes piled up and set on fire by Rus-
s, coin collection thrown out, oil
tings used for wrapping paper.
CT. 31. Reformation Rally in Buda-
Music Hall; 2,000 crowded in. Com-
tion from Social Democrats who used
rch holiday for their demonstration
.
Nov. 1. Two hours with Bishop Or-
s, deeply impressed by his consecra-
and ability. Talked about revival
vement and danger of political misuse.
o about political exchange of popula-
between Hungary and Slovakia. He
uses to sanction it. Had lunch with Bishop Ravasz (Reformed) who thinks Hungarian church might have opportunity to become bridge between Christians of the East and West! Sent telegram to Geneva asking for $50,000 child-feeding program immediately. Ordass told me he had lived for two years as student after World War I in state of need exactly like today's school children.

Nov. 2. Had visit from Pastor Bereckzy (later Reformed Bishop) guiding spirit of evangelistic movement. Doesn't want church in politics but wants to be a "Bolshevik to the Bolsheviks," if necessary. To Music Hall for another big Reformation Rally: massed choirs, violent speeches in behalf of religious liberty and freedom from state control.

Nov. 3. Sunday afternoon. Attended huge religious rally in sports arena. President Tildy also there, dramatically emphasizing link between nation and religion. There is real religious life in churches. But will it reach enough people soon enough?

Nov. 4. Saw President Tildy for 30 minutes, a likable, average-looking man, formerly a Reformed pastor. Then to Parliament to meet Prime Minister Ferenc Nagy to discuss practical relief problems. He requests good black suits for the pastors!

Nov. 5. Visited Reformed school to see children drink chocolate and sing a hearty psalm of thanks. They know dozens of psalms. Later took a pastor out to dinner. First time he'd been in a restaurant for four years.

Nov. 6. En route to Bekascaba. Passed trucks repatriating Slovaks to Slovakia after living here for generations. Also saw land being measured by yardstick for land reform which is undoubtedly needed.

Nov. 8. Rode on train with Bishop Kapi to Sopron where a special guard

of theological students came to meet us at station and escort us safely to Lutheran Seminary. (Plenty of Russian soldiers patroling the cars.)

Nov. 9. Toured Lutheran Seminary; students sleep, eat, and study in classroom building. Only one room can be used for classes, the rest for living quarters.

Nov. 11. Visiting Debrecen and Nyreghaza, found daily church services in both Lutheran and Reformed churches attended by 100 to 200 persons each morning. Lutheran Bishop Thuroczy still forbidden to preach.

Nov. 14. Special appointment at Esztergom with Cardinal Mindszenty who descended upon me saying, "Now do you know what an Iron Curtain is?" He declared that Hungary could not be rebuilt until the Russians leave and complained bitterly about civilian arrests, criticized the land reform, and protested against interference with religious processions. A very intense person—more statesman than churchman, but reckless.

Nov. 15. Scheduled to leave Budapest for Vienna but fog closed in.

Nov. 16. More fog. Tried to leave by train but no permit.

Nov. 19. To airport for fifth try. Finally Russians let us in, but plan not take off until noon. Back to V in one hour.

THERE WAS a lot more which was and said and done during those d and depressing days in Hungary a d ago. Nothing has changed very n The gigantic statue to Stalin was l erected above the Danube. That ha been torn down, but the whole ci Budapest has been laid waste becaus angry people were so eager to be r the Russian Army.

Will the church survive? Are there sparks of revival flickering under ashes of oppression? Humanly spea it will depend primarily upon the dents—those young men living in rooms again, reading under a weak bulb, eating noodles and cottage ch dressed in ragged clothes but ho tenaciously to a faith that goes be Marxist philosophy and to the exa of a leader like Lajos Ordass.

Bishop Ordass believes it was the ers of loyal friends which sustained in the last eight terrible years. More ever those prayers are needed by Hungarian church in the years tha ahead.

THIS MODERN AGE has come out of a dark age, when men tended to believe anything on authority or tradition, in undiscriminating credulity, until there was nothing left on earth to disbelieve. One believed everything and anything! Modern man has reacted against this so extremely and violently that we have taken the opposite pose, and we will believe nothing until it is proved. Ah, but what a weak position that is! As weak as the man who believes everything whether it is proved or not. Our folly is as big a folly as that of the Dark Ages. In the Dark Ages faith had been corrupted so far that there was no healthy skepticism in it. In the modern age the mind, the reason of man, has grown so arrogant that there is no humility in it. And a man can lose his soul either one way or another.—SAMUEL H. MILLER in *The Great Realities* (Harper)

# ALASKAN ARTIST

**TH A CAST ON HIS LEG, GEORGE AHGUPUK'S MIND WAS SET FREE TO PORTRAY ENES OF HIS BOYHOOD. NOW THIS LUTHERAN ESKIMO IS ALASKA'S BEST ARTIST**

T WAS A DAMAGED LEG that made orge Ahgupuk an artist. While tched out on a hospital bed, pictures his Eskimo childhood filled his ughts. He made his first efforts to put pictures into some permanent form.

FRANCES VEJTASA

Now he is famous, and his pictures are well-known in big American cities. But still he portrays the scenes he loves best —of the primitive life in Alaska, the simple Eskimo life, a fast-disappearing culture.

Ahgupuk was born in 1911 in the village of Shishmaref. He first discovered

his ability to draw while he lay in the Alaska Native Service Hospital.

One day when he was 19 years old he had a toothache. In Nome, 200 miles away, there was a dentist. Ahgupuk hitched his dog team and went to the dentist.

On his way home he came upon some ptarmigans. He was hungry. One bird would make a good supper. But he slipped and went tumbling down the mountainside. His leg was badly hurt by the jagged rocks.

THE LEG wouldn't get well. For four years George was lame and in pain. There was no doctor to help him. Then he was told that in the hospital at Kotzebue the doctors could make his leg good again. An operation was performed and George was ordered to keep his leg in a cast for six months. This was a hard assignment for an Eskimo.

As George lay in the white bed, many pictures came through his head. He remembered the Government Indian School where he learned to read and write, and to sing "My country, 'tis of thee . . ." His older brother stayed with the books and became a teacher.

For George schooldays at times were very long. His mind was very much a part of the outdoors. Now, as then, he thought longingly of his father's life spent in fishing and hunting the blue fox, the white fox, the mink. He could hear the splash of the big waters. Long before white man came and "grew villages from trees," the waters gave the Eskimo food and clothing. To all this he would go back when his leg was made new. The thought put a good feeling inside.

ONE DAY, to pass the time in the hospital, George tried to make the form of the walrus that lived inside his head. With his thumbnail he traced the walrus form on some tissue paper. His [illegible] was surprised and delighted. She [illegible] nished him with paper and pencil.

Soon he was drawing the story [illegible] animals and his people. The nurse [illegible] gested Christmas cards and offered [illegible] dozen. Thus George learned that [illegible] only the results of hunting and fi[illegible] but of lines on paper could be excha[illegible] for money. He went home wi[illegible] mended leg, $10, and a new way to [illegible] a living.

At home there was no paper to [illegible] on. But the Alaskan environment [illegible] always been all-in-all to the Eskimo[illegible] animals fed him and kept him warm[illegible] idea was born in George's head. [illegible] deer and moose hides and sealski[illegible] did they not feel soft to the hand? [illegible] they not have the whiteness of pap[illegible]

George was seized with the ur[illegible] work. On his mended leg he could[illegible] fresh hides. From sunrise to sunse[illegible] scraped an animal skin, making it[illegible] and smooth. Then for many more [illegible] the sun bleached and dried it. G[illegible] and the sun would make strong Es[illegible] paper.

Today finely tanned skins furn[illegible] distinctive background for Ahgu[illegible] art. Juice from cranberries, strawbe[illegible] blackberries, blueberries gives it b[illegible] native freshness. Ahgupuk's white br[illegible] looks on and feels pleased. To pleas[illegible] brother, the Eskimo draws more C[illegible] mas cards, using a pen of white r[illegible] manufacture—just an ordinary [illegible] Deftly he paints scenes of Alaskan [illegible] tives on neckties and handkerchiefs, [illegible] fine sable brush and indelible ink.

Among the designs on ladies' h[illegible] kerchiefs used by Ahgupuk is one o[illegible] wife, Kara, smiling happily out of [illegible] parka, a small baby face looking [illegible] her shoulder in papoose fashion. [illegible] artist uses this design because of it[illegible]

*Where rivers joined the ocean, Eskimos pulled their oomiaks high on the shore*

*Eskimos liked nice homes as white men's. They paid for them with skins, furs, and fish*

*This is our Eskimo world . . . It is our native home . . . The place called Alaska*

peal. His interest is not portraits, he told me. He likes to capture active life—a dog walking, with tongue hanging out, an Eskimo wife with baby on her back, baking fish above an open outdoor fire, seals alert on a field of ice.

FOR A WHITE SISTER in Anchorage whose art is ceramics, he designs jewelry —earrings and brooches—and wall plaques. He sells through the Gilded Cage Store, and through mail orders. To satisfy his customers he now often needs 200 tanned skins a year. But Ahgupuk continues to manage his career with simplicity and independent insight.

In the late 1930s, Rockwell Kent visited Alaska and returned with news of the Eskimo genius. He told of him in the *New York Times* and the *Time* magazine. The American Artists Group invited this self-taught artist to membership.

Alaska's most famous artist has now ventured many times into the United States. In 1950 at the annual Indian ceremonial in Gallup, New Mexico, he represented American art from Alaska. He recalls that, being the only Alaskan exhibitor, he carried home all the prizes. His work is regularly displayed in the Seattle Historical Museum.

A few weeks ago I walked into one of the museum's exhibit rooms and there on the wall just opposite was an Ahgupuk painting. So distinctly his own is his realistic portrayal of the Alaskan life—much detail, finely outlined—that one recognizes it even at a distance. A young man with a small son and daughter, was making attempts to explain the Eskimo story. "I am wondering what he paints on," he remarked, as I too came to take a closer look.

"Perhaps sealskin, finely tanned by his own skill," I suggested. "He follows a process of tanning that is entirely his own." I was happy to be able to relate to this interested family something of the artist's life history and my fortune in having recently interviewed him. Immediately the Eskimo with his dog team did not seem far away, but a brother transported and enveloped with the circumstances of a different culture, a different environment—rugged and at times hazardous but homelike and beloved by him. His art portrays this faithfully.

THE EVANGELICAL Lutheran Church convention at Minneapolis, too, has been proud to feature Ahgupuk's art. George does not remember any religion except the Lutheran, taught to his father by a missionary. So far the adopted religion has inspired one painting—a portrayal of Christ. It is an idealistic, dreamlike production, differing from the rugged vigor of Eskimo scenes.

Soft lines portray the Christ—a tall slender figure standing on the banks of a river, meditatively watching the water. The trees in the background are stylized, mistily delicate. About Christ there are four lambs, which too suggest an ethereal quality. This painting in oil hangs in the Central Lutheran Church in Anchorage, Alaska. It is the artist's first religious picture. He has named it "Peace."

George's mother died two years ago. The pastor of the Central Church, Rev. Herbert Mjorud, recalls that when she was a young woman she had a vision in which "she saw a great light which drove away all the evil spirits." According to the pastor's own interpretation, she recognized the true meaning of her vision when she heard the story of Jesus. She knew then that it was the light that came to the Eskimos to drive away all evil was the light of Christ.

The stream of tourists to Anchorage constitutes Ahgupuk's greatest adver-

medium. They wish to take home ie representation of the native life. de their bags they pack the portfolio "18 reproductions of paintings by aska's most distinguished artist, George gupuk."

Sketches and simple English phrases sent the history of Eskimo life, interoted here and there with white man's ival as he came to hunt, to seek gold, d sometimes to settle and intermarry and "out of his head" to make buildrs which block the view and "around ich birds must fly." The tourists show eir friends back home, and the mail ings more orders.

AHGUPUK has illustrated a book, *Igloo ies,* Eskimo legends by Edward L. ithahan, now curator of the Terrial Museum at Juneau. This is a book legends as told by old men of the vilge and translated by Ahgupuk's sister, ssie.

Recently Ahgupuk paid a one-month sit to San Jose, California. At the iental Museum he exhibited his art, d freely demonstrated native Eskimo e with pen sketches. Not only adults joyed his friendliness, but hundreds school children came in classes to learn firsthand about the dog teams and igloos and the happy dances after successful hunting trips of the fur-clad Eskimo. Obligingly, like Santa Claus, Ahgupuk appeared in costume—the fine-furred parka—his face youthfully aglow. Patiently he answered questions.

Yes, he has children—two boys and two girls. Yes, boys and girls wear parkas in the wintertime. His wife Kara sews them by hand, except the stitching of the lining which she does on a sewing machine. Yes, Kara made the parka that he now has on.

"Are you able to make a living with your art?" I asked, as he stood autographing a card by sketching on it a polar bear. "Yes," was the surprising answer. "But I take time to hunt and fish too, and sometimes for a change do roofing and railroading."

IT WAS time now to return to the "great place called Alaska." "Tomorrow I'm going home—I'm glad," he announced with something of the eagerness of a boy who has been kept too long at school.

But Ahgupuk will return to meet again with friendship and appreciation in the wide world of the white brother who is adopting him.

✠

WHY IS IT that some of life's most revealing insights come to us not from life's loveliness but from life's difficulties? As a small boy said, Why are all the vitamins in spinach and not in ice cream, where they ought to be?—HARRY E. FOSDICK in *What Is Vital in Religion* (Harper)

### BEST GIFT

BOBBY, our three-year-old son, was confined to a sofa in the living room with a mild virus infection. Johnny, his five-year-old brother, had been overly concerned and protective all morning. He had supplied him with all of his favorite toys, but continued to try to think of something even nicer to do for his patient. Finally, with complete satisfaction, Johnny ran to me and said, "I know, Mommie. I'll let Bobby take my turn saying the blessing at lunch!" To him this was the finest gift.

—MARY BETH HALL

# Your Church Needs A Library

**Books can still compete with TV if they are easy to get, and churches will profit by providing the right sort of books for many varieties of readers**

By MARY JANE BEHM

"OUR CHURCH is small," you say. "We don't need a library, and can't afford one."

In my opinion every church needs a library. Sometimes small congregations—especially in rural areas far from public libraries—need their own lending libraries more than city churches do.

Why? What can a library do for your church?

1) It can serve as a center for books already owned or needed by various departments and organizations of the church.

2) It can stimulate more creative effort on the part of church school teachers and program leaders by making up-to-date material available.

3) It can provide inspiring reading for all the members of your congregation.

"VERY WELL," you say. "I'm convinced. Where do we go from here? When and how can we start?"

The four basic needs are: 1) shelf space; 2) books; 3) supplies, such as cards, pockets, etc.; 4) a librarian. (Don't let the term scare you. Any reasonably intelligent person can assume this role without formal training.)

Building a church library is something like planting a tree. You may plan your beginning according to your resources—as large or as small as necessary. ... be sure that your parent stock is so... and allow for future growth.

First, the matter of shelf space. ... may not have much room availabl... your church or educational building. ... you can buy one or two units of shel... of the type that can be added to l... Our church has only a corner of ... basement to spare for our library a... moment. We bought two units of n... shelving, with adjustable shelves, w... are ample for our books at present. ... can add additional units as we need th...

NOW, BOOKS. You must deter... your own limiting factors to meet... needs of your church and commu... My recommendation for most area... that you include only religious bo... (I'm thinking primarily of the s... church where funds and space are ... ited.)

But don't misunderstand. I don't m... dry, stodgy books—those completely a... side the interest and understanding ... the average church member. I m... readable, inspiring, stimulating, or co... forting books which will get acro... real message of the power of religio... life. Set out some of Catherine M... shall's books, or Mrs. Doss's rollic... tale of *The Family Nobody Wa...* You'll not find these gathering dus...

shelves. Your church school teachers help select books to go on a reference teaching-aid shelf.

Another department of our library ich we have found helpful is a group books for the junior Sunday school. ese are kept in the Sunday school partment and signed out at the close the lesson session. You'd be surprised at two weeks' exposure of parents and ldren to good books will do toward couraging parents to provide interest- religious books for the children and establish the habit of reading and rshiping together.

WHO BUYS the books? In our church it a shared responsibility. Our Women's ciety buys a certain number of the ks on their recommended study lists the year. Occasionally the women ke a contribution to be added to the ount set aside by the church school the purchase of teachers' or chil- n's books.

The young people's group is planning buy some of the books on their reading this year. Now that we are organized a library, several families in our con- gation have made regular donations books purchased through some of the ok clubs. Books make fine memorials d may easily be so designated.

What I term the "stationery supplies" the library include such items as a ber stamp for marking the books, ok cards and pockets, an accession ok (where all the books are listed as ey're added to the library), lettering ink, mending tape, card files, etc. Total initial cost of these was divided among our two women's groups, and a supply sufficient to last us for several years cost each organization less than $20.

THE LIBRARIAN can be anyone who has good judgment of books and who is willing and able to do some organizing and record keeping. There are several books and pamphlets which can serve as a guide to the techniques of organizing and maintaining a church library. If you use these for basic advice, you can adapt the systems to suit the needs of your church.

Sometimes a shut-in, who is not able to perform many services outside her home, can take over the book preparation and record keeping. Someone able to attend church regularly can take care of signing out and reshelving returned books.

Having your own church library is really not a difficult or elaborate undertaking and the rewards are great. A convalescent tells you how many long hours your books helped him pass pleasantly and profitably. A young person reports what a help and inspiration some book has been. A Sunday school teacher thanks you for lending her a book which suggested better ways of helping children learn. A young mother tells how the books have given her a lift on a dark day. A small boy's bright eyes speak eloquently regarding the "book about Jesus" which you lent him. I think you'll be able to hear an echo of the Master's "Well done, thou good and faithful servant."

IDEALS ARE moving goals, always up ahead on the road one travels. It is not so much the realization of ideals that matters—realized ideals may prove only that they have been too small, too low. What matters is that one has kept moving toward them, slowly, steadily, perhaps stubbornly. —PAUL J. HOH in *Parish Practice* (Muhlenberg)

# Baked Beans for Supper

"WILL YOU stop worrying!" Dan protested. "Karen asked you about cheating, and when you'd given her a lot of talk about it, she said she had something to do and walked off. So she hasn't told you about it? So what? Nobody her age tells parents everything."

"Probably I am silly. But after I told her what—oh, well, maybe you're right after all."

"Of course, I'm right. How often have we noticed the way parents can't let their children have lives of their own? They have to practically live through the kids. What more could you want than to have her ask about your experience and then make up her own mind?" He buried his head in the newspaper. Maybe our family problems aren't as important as international ones right now. Just the same, the sight of him sprawled there, completely relaxed in the big chair, irked me. I marched out to the kitchen to see how the baked beans were coming along in the oven.

They were getting nicely brown and bubbly. The coleslaw was chilling in the refrigerator and the apple pies on the counter were sending up a wonderful aroma. There really wasn't much I could do until the youngsters came home. I looked at the clock impatiently. No help there. They wouldn't be back for at least a half hour.

OUT IN THE family room I put the silver on the table. I was doing one of the children out of a job, but at least it was something to do. I was nervous as a witch, if witches are nervous. Any I was beginning to feel like one. I m the advent wreath impatiently, knoc one of the candles sideways. In straigh ing it, I bumped another. Then I stop still with the wreath in my hands took a good look at it.

FUNNY HOW superior I had felt a its symbolism. I had been thinkin it as a nice device for teaching the dren the meaning of Advent. Especi with all the secular decorations in stores and on the streets, it had seem good, tangible way to remind them we all need a saviour. But I ha thought of its being for me. I was tak for granted that I knew all about Ch mas and Christ's coming.

Of course, I did actually know. I k it in my mind. In my mind I had alw known it, I guess. Reaching back back in my memory, I couldn't rem ber a time when I had not known the important thing about Christmas the baby in the manger. I guess, to have as much faith as the average chu member—if there is such a person if you can measure faith. I do fee close relationship to God, most of time. I certainly do at church servi and especially at communion.

The fragrance of the evergreens the sturdy white columns of the can seemed almost to be daring me to go thinking. "Go ahead. See if you can f words for what we're showing you."

I almost had it, too. It was tied with my restlessness about Karen.

tlessness?—Nervousness?—Fear?
Fear? Yes—out in the open. The fact the matter was, I was afraid. Had done something silly, unnecessary? uld it prove embarrassing? Had I ged her to honesty foolishly? Besides, at did she have to be honest about? as she asking about cheating because had cheated? Or for someone else? hen I knew the story would I be proud ashamed?

The unlighted candles practically twinkled at me. "Pride? Shame? Now you're ming close. Warmer. Warmer."

So THERE IT WAS. I placed the wreath the table with steady hands this time. ide and shame. The besetting sins of ood" people. They were both having ry at me and part of my trouble was t knowing which one to give in to. No nder I was tensed up like the rubber nd on one of Pete's toy airplanes.

I laughed out loud. Not that I was nused. The laughter was sheer relief. en in a different light, the situation was mpletely changed.

"What's so funny?" Dan called.

I had really forgotten he was there. Nothing. Or me, perhaps."

"If you think that now that Kathy's ck from the hospital, it's your turn to ve a nice long vacation with psychoerapy on the side, think again."

"That isn't what I was thinking of, though now that you mention it, the ea doesn't sound bad." As I talked, I turned to the living-room. "You could eep house. And when I came back, you uld go. And—"

The front door flew open with a bang at rattled the ashtrays on the end table. Look out," shouted Susie. "Here we me. And nobody look."

"Oh, hush up, Sue." Pete had a bundle his arms that hid his face. "Everything is all wrapped up. They can't see anything."

"You hope," Karen added, coming in with a smaller and more compact load. "Come on, you kids. Right up to my room. And no snooping, parents!"

"Then hide everything well," her father warned. Where I see, I snoop!"

"No!" shrieked Susie.

"Oh, hush!" Pete was scornful. "Can't you see he's kidding? What a fly brain!"

THEY STORMED on up the stairs. Dan and I looked after them, smiling at their antics. "Pretty wonderful kids," Dan observed. "Still do their Christmas shopping together the way they used to when Karen was the only one who could count out the money. We're pretty lucky, aren't we?"

"Very lucky," I agreed. I knew that the word I really meant was "blessed," and so did he. But even that I meant differently from the way I meant it fifteen minutes ago. Not that I could have put the difference in words. "Hungry? I'll go serve our supper."

"Good. I'm ravenous." He folded the paper and followed. "You've got the table all set. How about their insisting on having the wreath on the table ahead of time, even if they can't start lighting it till Sunday? Must mean something pretty special to them."

"OUCH! These beans are hot! Yes, I think it does mean something special to them. Be careful how you handle this beanpot. To tell the truth, it means something special to me, too."

"The beanpot?"

"No, the wreath, idiot!"

Pete came stomping through from the living-room and stopped in the doorway in disgust. "Grown-ups!" he snorted. "Always smoochin'."

# WORSHIP NOTEBOOK

I DIDN'T UNDERSTAND anything that was said at a church service I attended recently. The appearance of the church was familiar—it could have been in Pennsylvania, Georgia, or California. There was the usual furniture, a stained-glass window over the altar, and the choir and pastor wearing the vestments I've known from childhood.

But when the service started, I began to have my difficulties. To be sure, it was the same music, and well sung too, but the words were different.

That wasn't important in that little church that Sunday morning. The important thing was that the people who were present could and did understand the service and they sang it lustily. Some of them evidently knew it so well that they closed their books and continued singing.

IT WAS A BRIGHT Sunday morning in St. Paul's Lutheran Church, San Juan, Puerto Rico, and the pastor, the Rev. Evaristo Falcó, together with a congregation of more than a hundred men, women, and children, were singing the Common Service in Spanish. No one could accuse these people of not knowing what they were doing. They were participating in worship as it should be done, intelligently and understandingly.

Later in the day, undaunted by a fierce storm, we traveled to Zion Church in Bayamón. In spite of the weather, more than a hundred people assembled to observe the last of the Reformation week services—the Reformation being a very important celebration in a land so heavily Roman Catholic. The pastor, the Rev. César Cotto, apologized for the empty seats and explained that usually the church is filled and frequently it is necessary to place folding chairs in the aisles. This, he explained, is the reason for the single-file recessional of the choir.

We were all impressed by the way the people worship. Some traditionalists might look doubtfully at the easy informality which precedes the service. The people chat quietly with one another or a choir member already vested enters from a side door and asks her mother to fasten a pin or smooth a curl. But once the service begins there is zealous participation.

To one who had an idea that Latin American music consisted for the most part in tangos, mambos, rhumbas, and the fascinating beat of the calypso rhythms, the result was a new-found experience. I once felt that to impose these traditional melodies upon a people of a different temperament would be like wearing a fur coat in the jungle, or eating an ice cream cone at the North Pole. But we Americans sing "All Glory be to God on high" with as much zeal as the Germans sing *"Allein Gott in der Höh' Sei Ehr."* And now I know that Latin Americans with equal exuberance can sing the words *"A Dios dad gracias, y honor"* to the same grand melody.

THIS SORT OF intelligent participation in worship means a lot in Puerto Rico today. The island is still nominally Roman Catholic, and the evidences of that allegiance are everywhere.

In a furniture-store window we saw an array of plaster pieces for the home. For the modern sophisticate there were the usual black panthers and figures in different degrees of undress. But overwhelmingly in the majority were pi-

ous figures, bleeding heads of Christ, s-eyed saints, and representatives of Virgin Mary in many forms. In their arches this statuary is everywhere sent on an even grander scale.

The strength of the Roman Church is so much in its worship life as in its ools, and the uniformed students of parochial schools were everywhere.

the other side of the fence are the ntecostals, the people popularly called oly-rollers," who have, as in the United es, provided the people of Puerto o with a sort of rock-and-roll religion. eir influence is felt among some of our ple.

Against this, the Lutheran Church must ry on its work in Puerto Rico. Forately the island has had a long tradi- of good worship. With the *Manual Culto Christiano* of 1940 which was work of Miss Frieda Hoh, Pastor uardo Roig and Dr. William Arbaugh, program to provide the people with right kind of worship has been given proper kind of tool to carry on the rk. Within the framework of tradinal Lutheran worship, which uses the st of the worship practices of the past, churches in Puerto Rico are making their people the kind of worship exience that will nurture their faith.

BUT THE PROBLEM isn't confined to erto Rico. All of Latin America is olved and although the *Manual de lto Christiano* is in use in other areas, h within and without our ULCA misns, something else was needed. There many Lutheran churches in Central South America, and it was felt ong some of the leaders that all of se groups might be able to provide good service book and hymnal which ld be used in all of the Spanish-speakfields.

Investigations were begun, invitation extended, and today—after a year's progress—the work is well underway. The project is doubly significant in that it is a joint effort of all of the North American Lutheran bodies who have missions or affiliated churches in Latin America. Remarkable co-operation has characterized all of the meetings and a serious effort is being made to provide all of Latin America with the best Lutheran service book and hymnal in the Spanish language.

Thus it may be that the dream of Henry Melchior Muhlenberg, who yearned for one service book for all the Lutherans in North America, may first find its fulfillment among our brothers in the faith in Latin America.

—EDGAR S. BROWN, JR.

# PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

## Tantrums

QUESTION: Roberta is my wife—and a good one. We have a little girl whom we both adore. We are hoping for other children. But I must say there is one big hindrance to having more children and to our married life itself. Robby has a terrible temper, which explodes from time to time, sometimes on me and at other times on little Inez. These unreasoned outbursts are extremely annoying and I have had a hard time holding myself down when they come.

Robby admits to me and to others that

it is all her fault, though she points to her mother's explosive nature as if that were the cause—which should relieve her of blame. She is so wonderful when she is calm, and life is really a bowl of cherries until the next storm breaks.

Can a person be cured of an outrageous temper?

REPLY: How much of Roberta's emotional immaturity is due to heredity and how much to experience is difficult to determine. Undoubtedly some people find it more difficult to control their emotions than others. But it is likely that most of Roberta's emotional trouble (as well as her mother's) is traceable to an experience (or many of them) in the past.

There is no "quickie" cure for temper. In fact, no one of us ever achieves complete control of feelings. But much can be done by you and by your wife toward a solution of your problem. It will require a great deal of patience, understanding, sympathy, work, and persistent love. Here are a few suggestions:

1) Talk this whole problem over with Roberta calmly. Ask her to look back into her life and try to ferret out the source, or sources, of her tendency to explode. With that accomplished, she may be able to see how baseless her outbursts are, and she may be in an improved position to cope with the temptation.

2) Ask her, when tempted, to force herself to be silent, ask herself whether her emotion is reasonable. In turn, keep silent yourself when a storm breaks.

3) Assure Robby that you love her, want to be kind and reasonable, and desire her help. Praise her for every victory.

**Drink**

QUESTION: Albert drinks daily, [illegible] sometimes hurts both the children [illegible] me. Sometimes he tells me he has [illegible] out drinking with the boys, but he [illegible] no odor of alcohol. I know he has [illegible] with some women. He uses most of [illegible] money in drinking. He lets the bills [illegible] and we have to do without necessi[illegible] He has given his mother money, w[illegible] giving us a mere pittance. It makes [illegible] children nervous to see him when dr[illegible] ing. At times he breaks up furnitur[illegible] got him to unite with our church w[illegible] we were married but he never attend[illegible]

Shall I get a divorce? I think I [illegible] make a good home and rear the chil[illegible] in a Christian way without him. I [illegible] love him, but I can't stand any mor[illegible] these outrageous experiences.

REPLY: When the drinking h[illegible] becomes deeply imbedded, it is [illegible] difficult — sometimes impossible — [illegible] overcome. Let me urge, however, [illegible] instead of taking steps in the direc[illegible] of divorce you exhaust every p[illegible] bility that looks toward a cure of [illegible] habit. Here are a few suggestions:

1. Keep the atmosphere as plea[illegible] as possible and ask God for [illegible] Alcoholic indulgence is somet[illegible] touched off by a factor in home lif[illegible]

2. Examine yourself and your ha[illegible] situation for any element which [illegible] be a partial cause of the trou[illegible] Eliminate any such factor.

3. Take your pastor into your [illegible] fidence and ask his help. You may [illegible] it desirable to enlist the help of a [illegible] other men whom Albert respects.

4. Enlist the help of Alcoh[illegible] Anonymous, and co-operate with t[illegible] fully. It may be that the pastor, [illegible] other men, and the AA's can w[illegible] together.

# OOKS

## GUIDEBOOK FOR PREACHERS

**ersuasive Preaching.** By Ronald E. Sleeth. per. 96 pages. $1.75.

his book is an express train which makes the local stops and still arrives at its ination on time. The author attempts in pages to cover the whole field of "per- ion in preaching" from preacher-con- gation relationships through sermon prep- ion and delivery. It just cannot be satisfactorily. And this book leaves with the feeling that we have had a little of everything on the menu but have to leave the table unsatisfied.

r. Sleeth is associate professor of preach- and speech at Garrett Biblical Institute. chapters on "Emotion in Preaching" "Dramatizing the Idea" need most to read by Lutheran preachers. They are ten with a conviction and lucidity which es one wish the entire volume had been n to these two emphases.

leeth pleads for the kind of sermon that sents its truth in pictures; that introduces dramatic element. He also believes that ss we stir the emotions of the listener, can hardly expect to persuade him.

he chapter on "Language of Persuasion" s the changes on a much needed em- sis. Many preachers are not effective ause they use terminology not clearly erstood by the listener; often obviously clearly understood by themselves. The uage of the seminary classroom or the logical essay rarely lights any fires in mind of the hearer.

RUSSELL FRANK AUMAN

*pringfield, Ohio*

## BAPTIST SERMONS

**he Timeless Gospel.** By Harold Cooke ips. Abingdon Press. 171 pages. $2.50.

his is a book of sixteen sermons, all cal except one. They came from the pit of First Baptist Church, Cleveland, ere Dr. Phillips has been pastor since 8. His preaching ability was saluted by Emory's invitation to deliver the Jarrell Lectures and Yale's invitation to present the Lyman Beecher Lectures on Preaching.

The subjects of the sermons extend over a broad field. Three sermons deal with Christ, a like number with the church, and two with the social application of Christianity. Other sermons discuss self, knowledge of God, prayer, gratitude, modern polytheism, values, and goals. They are truly great themes and fearlessly delve into the fundamental issues of life.

The sermons are expertly composed. Dr. Phillips' introductions are alert. His conclusions really conclude. The main points in his outlines stand out clearly, and are properly repeated, enabling the reader by the end of the sermon to give the outline.

We may mention a few disappointments. The text of the sermon is frequently treated as an illustration of the theme rather than as the basis of the theme. After the introduction, we often lose sight of the text until the conclusion. More and better illustrations would improve the messages. Most are from secondary sources.

*Charlotte, N. C.* J. R. BROKHOFF

## PRESBYTERIAN SERMONS

**Entrusted with the Gospel.** By David A. MacLennan. Westminster. 128 pages. $2.

This small book contains five lectures delivered at the universities of Glasgow and Aberdeen in 1955 by the senior minister of the Brick Presbyterian Church, Rochester, New York. Dr. MacLennan is a clergyman of extensive experience; he has been a pastor in several large cities, a professor at Yale Divinity School, a homiletics editor and an author of several books.

These lectures reflect a genuine desire to cover the areas of an active pastor's life. The author is a champion of the call to preach, administer, and visit. The gospel is "an entrustment" that sends the minister out from his secret place with Christ to a pulpit to proclaim the Good News and to a

home where he may cope with the care of souls.

Dr. MacLennan's treatment of the main points of the gospel is thoroughly Christocentric and devotional. He refuses to confine the gospel to the middle class. He believes the present time is an age of anxiety in which human beings are lonely and often thrown into hurtful isolation. To them he offers the fellowship of Christian believers and the penetrating friendship of Jesus.

As a follower of the Scottish tradition, Dr. MacLennan offers a fund of sermon ideas, approaches and illustrations, with practical ways of dealing with human needs. He presents evangelical insights that are warmly rewarding. The Christian hope is a challenge, not a refuge. "To confront men with Christ is to bring them where God comes to meet them head on."

*Allentown, Pa.* HENRY J. PFLUM

## A WOMAN'S PILGRIMAGE

**To Enjoy God.** By Ruth Muirhead Berry. Muhlenberg Press. 228 pages. $3.50.

This is a forthright account of a deeply religious personality serving God. From her parents on an Iowa farm she learned early how to enjoy God. From her grandfather, who believed in the inerrancy of the Scriptures, and her father, who had a "modern approach to things," she learned to respect others' opinions.

We follow Mrs. Berry in her teaching experience among the Negroes, in her marriage to an author, the death of her husband, her struggle to provide for her three children and the several positions she held in widely separated parts of the country.

Her faith was at low ebb during the "frenzied twenties" when an easy gospel was proclaimed.

Mrs. Berry admonishes preachers who debunk "outgrown" beliefs: "There should be a prop to slip in, when a foundation is displaced . . ."

She shows sympathetic understanding toward parents who have a feeling of guilt when a child changes from the faith which is a family heritage to a radically diff one. (Mrs. Berry's novel, *High Is the* is the story of such an experience in life.) Among factors in the pull to Catholicism she lists: a love affair, th fluence of a dynamic leader of the faith, the beauty of the mass, the compe and dramatic way of assuring the per forgiveness.

Throughout her life the author add tenets from many denominations. We her faith growing as she gradually ch from a rigid fundamentalism to libera God can be enjoyed, she insists, thr all the vicissitudes of life for "Man's end is to glorify God, and to enjoy forever" (Westminster Catechism).

*Wagner College* MARY S. TYS

## BOOK BREVITIES

**The Question Box.** By William N. Wartburg Press. 188 pages. $2.40.

For 25 years Dr. Emch has conduct question-and-answer department in *Lutheran Standard* (American Luth Church), replying patiently and at le to queries on theological, biblical, church matters. This is a collectio more than 160 replies, and is practica manual on Christian faith and practic

**Your Questions Answered.** By Danie Poling. Channel Press. 312 pages. $3.95.

A great variety of questions have asked over the years by readers of *Christian Herald* on personal probl biblical interpretation, church teaching practice. This book contains a wide s tion of these questions, along with ans given under the signature of Daniel Poling.

**This Is God's Day.** By Reuben K. Young Augustana. 366 pages. $2.75.

A highly popular preacher of the theran Church has gathered together n of his best sermon illustrations in com ing this book for daily devotions for calendar year. He makes his points and should be a useful instructor for Christian who wants the aid of simple tations for daily use.

# LETTER TO THE EDITOR

## DISAGREE ON HARRISBURG AMENDMENT

The net result of the action of the ULCA Harrisburg in regard to the desegregation e is utter and complete confusion. This east is the reaction of those who like me e not at Harrisburg.

or the purpose of clarification we should bably divide the question and ask first ll, does the ULCA have the *right* to say t a decision of the Supreme Court is in mony with Christian convictions? Those o deny this right of the church to speak once the Supreme Court has spoken replacing the infallibility of the pope in ters of faith and morals with the in- bility of the Supreme Court. Such a ition is absurd.

Dut granted that the ULCA has the right speak, was it necessary to endorse this ision of the Supreme Court? Dr. Ruff s, no! He claims that the Supreme Court s not need such an endorsement. It ap- rs to me that in this decision the court ds the endorsement of all men of good l and needs it urgently.

The Supreme Court is not God. It has nged its positions many times over a pe- l of years. These changes have been the lt of changes of the law of the land or nges in the total situation in America ch were in turn reflected in the Supreme rt. There is nothing subversive in trying change a decision of the Supreme Court legal means, e.g., an amendment to the stitution.

The question arises, should we desire h a change or is the decision of the preme Court on desegregation in har- ny with Christian convictions? By say- ; "Judges—Jew and Gentile alike—must ch their decisions on the basis of law, king to assure justice in human affairs," Ruff is contributing nothing to the dis- ssion. This is both obvious and not an issue. We are asked to decide whether this decision, however it came about, is in fact in harmony with what we believe to be Christian convictions.

If a group of atheists should pass a resolution stating, "Thou shalt not bear false witness against thy neighbor," the resolution would be in harmony with Christian convictions, and we would have the duty to say so. Furthermore, it is simply not true that courts do not need the approval of citizens. In a free society only those laws are consistently enforced which have the consent of the people behind them. As an effort to express such consent the resolution in its original form was both proper and helpful.

This, of course, does not in any way justify the segregationist patterns in those states which have integrated public schools or in the church. But to say that we cannot speak out on a blatant case of injustice in one area of our land as long as there is injustice anywhere would condemn the voice of the Christian conscience to perpetual silence.

When Christians condemned the "legal" anti-semitism in Germany under the Nazis they did not endorse or condone the illegal anti-semitism in the U.S.A. Neither does my condemnation of the "legal" racism in Mississippi constitute an endorsement of the illegal racism in Iowa.

The church is an important agency in the creation of public opinion. Whatever it does or does not do contributes to the general climate of opinion. Many Christians in those areas of our land where this controversy has raged have taken a wonderfully courageous stand. When the ULCA had its opportunity at Harrisburg it failed.

GEORGE W. FORELL

*State University of Iowa*

***The people who have to support the Supreme Court decision in the school segregation cases are the Southerners.***

# Mission Week Lays Basis for Year-Round Evangeli

By OLIN G. DASHER

SEATTLE, WASH.—The Pacific Synod conducted its first area mission in Spokane, Sep Oct. 5. Eighteen congregations of National Lutheran Council churches and the Mis Synod participated in the area, which reached as far as Coeur D'Alene, Idaho. Area c man was Robert Wilch. Ross Hidy was ULCA regional director.

Successful feature of the mission was a nightly 15-minute radio program, "Ask the Pastor," which was moderated by Pastor Ross Hidy. Panel members were guest missioners and host pastors. Questions were phoned in and answered during the program.

TV spot announcements publicized the mission. Ads were used on city buses. Several radio and TV programs featured mission ministers. Prominent guest was Pastor Walter Ruccius of the Lutheran Church of Liberia. He was an observer sent to study ideas and programs for use in a Liberian evangelism mission, observed each of the five ULCA missions in operation, and accompanied a layman on his evangelism calls.

ANSWERING QUESTIONS from listeners in Spokane are tors George Spindt, Carl Olson, E. Dale Click, Ross F. I

Year-round evangelism will be fostered under guidance of the central mission week committee. Lay chairmen from congregations will continue to meet occasionally. The Lutheran Men's Club is adopting a program to encourage and stimulate year-round evangelism in local congregations and to share in expenses involved.

Prayer vigils were held in all churches the day before the mission started. Area Prayer Chairman M. O. Ensberg was hospitalized with a slight stroke on the morning the prayer vigil began. All congregational prayer chairmen were called and aske include the chairman in their prayers.

The community was made aware o importance of prayer through the n paper stories which featured this speci tercession. Pastor Ensberg serves Our ior's Church (ELC).

More than 450 lay visitors comp 1,035 calls. Six sizable mission cong tions could be started with the 573 commitments obtained.

Resurrection Church, Juneau, Al conducted its own mission in January.

The Puget Sound area mission bega Reformation Sunday. It had the co-o tion of 24 National Lutheran Co churches. General chairman was Ch Dion of Mercer Island.

A large geographical area was incl

MMISSIONING missioners in Seattle Auditorium was Pacific Synod President L. H. Steinhoff

nding 70 miles north of Seattle to Sedro-olley and more than 100 miles south to ton and Centralia. The mission to min- s was held in Central Church, Seattle. st pastors were present in spite of long ances.

ible teacher was Dr. Carl Umhau Wolf . Paul's Church (ALC), Toledo, Ohio, d Hebrew scholar. He was also guest sioner at University Lutheran Church addressed a meeting of campus leaders the University of Washington. For the tors he lectured on the Dead Sea scrolls.

Opening leadership rallies were held in Tacoma, Seattle, and Everett. More than 300 attended a leadership rally in Seattle's Civic Auditorium, and stayed on for an all-city Reformation rally. Preacher was Dr. Wolf who urged lay witnessing and lay evangelism. "What we need is not a liturgical revival, but a spiritual revival," he said. More than 4,500 attended the Seattle rally which was planned by a committee composed chiefly of laymen.

Pacific Synod President L. H. Steinhoff commissioned laymen, pastors and mission-

**NEW Pacific Synod church was dedicated by young Morton, Wash., mission in September. Central Church of Eastern Lewis County, organized with O. Jack Larson as pastor in February, 1955, went ahead with building plans without waiting for BAM aid. Construction proceeded without architect. Members provided labor and discussed job details as work progressed. The debt on $40,000 church is $5,200.**

**PACIFIC . . .**

ers, taking part in the evangelism campaign.

Puget Sound churches conducted prayer vigils. In one new mission congregation, St. Matthew's, Kennydale-Renton, which had no meeting place for Saturday, families lighted candles in their homes where they conducted their part of the prayer vigil at the appointed time.

General chairman was Delbert Frizzelle. His wife found time to act as prayer chairman although she had just received the 20th foster child for Associated Lutheran Welfare.

The inter-racial nature of some Seattle churches was evidenced by Pastor Paul Nakamura, from St. Mark's, Los Angeles, who was guest missioner at St. Mark's, Seattle.

The Puget Sound mission also sponsored the "Ask the Pastor" program moderated by Regional Evangelism Director Ross Hidy.

More than 650 lay visitors completed 1,500 calls, interviewed more than 3,600 people.

A third area mission was held in Southwest Oregon-Northern California, beginning Nov. 11.

PLANS are being completed for an all-Oregon and Southwest Washington area mission (Feb. 24-28). National Lutheran Council and Missouri Synod churches will participate. General chairman is the Rev. J. Edward Oslund of St. James', Por

THREE MISSION congregations spon refugees are: Central Church, M Wash.; Our Saviour's, Eugene, Ore. Shepherd of the Hills, Stevenson, Pastor Robert Henkel of Eugene wel Eckhard Haehnel, first of four ref sponsored by the church, in September first home was the pastor's study. Ha is a 21-year-old bricklayer, and is al employed. He was born in East Ger

**CENTRAL STATES**

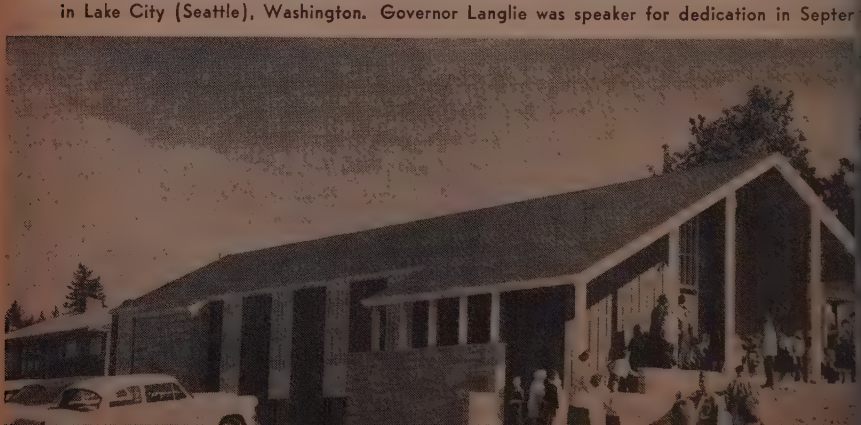
## Martin Luther's Sermon He At Wichita Reformation Ser

By PAUL C. WIEGMAN

WICHITA—Members of Reformation gregation went to their Wichita churc Oct. 28 and attended a service that them back to Luther's days. The cong tion used for Reformation Sunday church practices current in the time o reformer. Liturgy, hymns, and anthem those of the 16th century. Pastor J Peaslee wore the historic eucharistic ments of the church and delivered or Martin Luther's sermons.

Other Lutheran churches in Wi joined in the Reformation celebration. ing attention to the event was an illumi life-sized transparency showing Luthe

ANOTHER new Pacific Synod church was built by three-year-old Prince of Peace congreg in Lake City (Seattle), Washington. Governor Langlie was speaker for dedication in Septer



THER at Reformation Church, Wichita, is ired by Pastor Peaslee and young artists

act of nailing his 95 theses on the Witberg castle church. The transparency placed outside Reformation Church ose members designed and executed the ter.

More than 400 delegates and visitors repenting United Lutheran Church Women ups in the Central States Synod met for ir second annual convention Oct. 19-22, Kountze Memorial Church, Omaha. Delees came from Nebraska, Kansas, Misri, Oklahoma, Iowa, and Texas.

The convention heard reports from Dr. ith Eykamp on India; Esther Bacon and rtha Koenig on Liberia; Mae Rohlfs on ugee work in Hong Kong; and Mrs. Julia f on the church in Puerto Rico.

Miss Josephine Darmstaetter, Philadelia, spoke regarding the national organizan.

Delegates re-elected Mrs. Ernest Tonsing, Topeka, Kan., president; Mrs. O. L. Johnston, Omaha, secretary; Mrs. C. C. Emmerich, Wichita, Kan., treasurer; and Mrs. Julia Huf, Springfield, Mo., statistical secretary. Elected vice president was Mrs. J. N. Slice, Auburn, Neb.

Nine new organizations were presented for membership. Membership now totals 8,010 with an increase of 712 members.

The convention adopted a $14,500 budget for the coming year, and will support Helene Harder, Ruth Jensen, Lilith Schwab, Elaine Wagner, Martha Peterson, and four Midland scholarship winners.

Last year in Siouxland's first effort on the Thanksgiving clothing drive, 54 Lutheran congregations contributed 20,550 pounds of clothing to fill a boxcar. This year a boxcar will be ready for loading at South Sioux City Nov. 21 to Nov. 26.

An Illinois minister and professor stressed the "four freedoms of Protestantism" at the Reformation festival of Sioux City area Lutheran churches on Oct. 28 in Sioux City, Iowa.

Dr. Everett Arden of Augustana Seminary, Rock Island, spoke to 500 Lutherans from 11 participating NLC churches.

A choir of 100 voices sang under the direction of the Rev. Frantz-Oluf Lund, pastor of Our Saviour Church.

A district Reformation festival was held at St. Paul's Church, Glasco, Kan., Oct. 28. The service was sponsored by the Lutheran Pastoral Association of North Central Kansas. Pastor Maynard Moen of the Concordia Church spoke. The Lutheran Choral Union sang.

St. Paul's Brotherhood was host to the fall rally of the Brotherhood of the Southwest Conference, Oct. 21. About 45 delegates and visitors from seven congregations in the area attended the meeting.

Pastor William C. Heidenreich was honored in September as he completed the 50th year in the ministry. Services in his present church, Emmanuel, Hampton, and in his former charges, Oshkosh and Lewellen, Neb., marked the day.

NEW JERSEY

# New Brunswick Lutherans Hold Evangelism Mission

By RALPH I. SHOCKEY

TRENTON—The fourth evangelism mission in the New Jersey Synod is taking place in the New Brunswick area Nov. 25-29. Plans were made to combine the briefing of visiting missioners with the leadership commissioning service at a rally in the chapel of Douglas College, New Brunswick, on Nov. 24.

The Rev. E. Dale Click, associate director of evangelism of the ULCA, was to address the 1,000 lay visitors, missioners, and host pastors, according to the Rev. Arnold Dahlquist, area chairman.

Thirty-three churches, 90 per cent of the congregations in the area, made plans to participate. This compared favorably with other areas of the synod.

ST. MARK'S CHURCH, Oaklyn, launched a $180,000 campaign recently to finance purchase of an 11-room parsonage, plans f new addition to the church and the se floor of the parish house. The congr tional budget for the next triennium wa cluded in the drive, according to Pasto Donald Heft. Dedication of the $19 parsonage took place Oct. 4.

PARSONAGE IN OAKLYN
*St. Mark's bought eleven-room home*

BELL FOR ABSECON SCHOOL
*Old Covertown School gets new loo*

FORMER PUPILS of the old Covert School in Absecon would scarcely recog the old box-like frame building since it transformed into a Sunday school buil by a group of members of Epiphany Chu Pleasantville. The renovation was sufficie completed to open the school on Oct. 7, 75 children and adults were present.

The former church school superinten of Epiphany Church, Arthur R. Neum is supervising the school under the guid of the Rev. Richard H. Porritt, pasto the Pleasantville congregation.

Christ Church, Ridgefield Park, obse its 50th anniversary, Nov. 8. The George C. Leedom, Jr., conducted services.

Hamilton Square, near Trenton, authorized for occupancy by the Board of American Missions of the ULCA, is under the mission development of the Rev. Frederick Spreen, Jr., former pastor of Christ Church, Jersey City.

THE TWENTY-FIFTH YEAR of ordination of the Rev. Carl Nagele, pastor of Grace Church, Trenton, was observed with a congregational dinner on Oct. 12. A seminary classmate, the Rev. John Wagner, and a congregational son, the Rev. Donald B. Beal, spoke.

ST. PAUL'S CHURCH, Mt. Holly, plans to "deepen the spiritual life of the parish" with an Advent retreat on Dec. 1 under the guidance of Pastor J. Donald Schupp.

KEYS CHANGE HANDS IN FLORHAM PARK
*Good Shepherd's councilmen at ceremony in renovated parsonage with Pastor Strockbine*

VOLUNTEER LABOR supplying 600 man hours, made possible complete restoration of an old dwelling now used as parsonage for Good Shepherd mission, Florham Park.

MANY CONGREGATIONS have sponsored refugees and have been receiving DP families during the summer. Some of them are Good Shepherd Church, Glen Rock; Holy Trinity Church, Brant Beach; Holy Trinity Church, Nutley; Bethany Church, Palmyra; Grace Church, Somers Point, and the Lutheran Home, Moorestown.

**INDIANA**

## Five Pastors Take Office In Indiana Congregations

By WILLIAM L. PIFER

FORT WAYNE—Five pastors were installed during the past month in the Indiana Synod. Synod President Walter M. Wick installed Pastor A. J. White, III, at Bethel Church, Cicero; R. M. Langsdale at St. Mark's Church, Evansville; and G. G. North at the Rockport parish.

Pastor W. H. M. Sigler was installed by the Rev. Claude Snider at Emanuel Church, Lawrenceburg. Pastor J. Francis Mussehl by Synod Vice President Robert H. Heine at the Springfield parish.

ST. PAUL'S ("CROSS-ROADS") CHURCH, Batesville, held mortgage-burning services on Oct. 7 and dedicated a set of chimes in memory of Mr. and Mrs. William Westerfield. Speaker was the Rev. George Schutte, former pastor. The present pastor is the Rev. W. H. Baker.

BETHEL CHURCH, Cicero, the Rev. Andrew J. White, III, pastor, celebrated its centennial Nov. 18-21. Dr. Henry H. Bagger, president of Philadelphia Seminary, preached on Sunday. The Rev. Oliver A. Rajala, former pastor now serving Messiah Church, Cleveland Heights, Ohio, spoke at vespers. The celebration was concluded with a reconsecration of the congregation to the tasks ahead.

A RADIO AND TV ministry to the people of Evansville is being offered by St. Mark's Church, Evansville, Pastor Richard M. Langsdale has announced. Station WECA is broadcasting regular Sunday services from the church which also sponsors a Saturday

**INDIANA . . .**

evening program over WEHT-TV called "The Family Hour."

PREPARATIONS for the evangelism mission in the Fort Wayne area were completed with a final briefing session on Nov. 18. Opening of the mission is set for Dec. 9. The Rev. J. Luther Seng, Ft. Wayne, is area chairman.

THE CHURCH COUNCIL of St. Mark's, Auburn, has voted to give financial aid to all of the congregation's ministerial students. College students will receive $50 annually during the last three years, seminary students $100 a year.

St. Paul's Church, Connersville, has received a $2,000 bequest from the estate of Maud I. Scholl Cattanach.

**MARYLAND**

## Wider Range of Activities Seen For ULC Women's Organization

By WILSON P. ARD

HAGERSTOWN—"Only 18 per cent of all the women of the ULC are being reached by the general organization of the United Lutheran Church Women," Mrs. John F. Futchs, recording secretary of the national ULCW organization, told the 300 delegates and visitors to the women's synodical convention on Oct. 17-18 in St. John's Church, Cumberland. She suggested that "perhaps we start too late in our efforts to interest our children in Christian service."

DR. FRANKLIN L. KELLER, missionary on furlough from Liberia, spoke of the needs for bringing a physical and spiritual ministry to the people in Africa.

Miss Isolde Eland, ULC Board of Social Missions, told of the problems of migration. "Unity in Christ" was convention theme.

Officers elected were Mrs. Dwight Wahaus, president, and Mrs. Charles F. Trunk, Jr., Mrs. Carl Heberlein, Mrs. J. Forrest Milleson, Mrs. Oren W. Strine, and Mrs. J. Robert Schaake.

The 75th annual convention will be held in Martinsburg, W. Va.

**MONTANA-NORTH DAKOTA**

## Northwest Synod Missio Begins Work in Billings

By RALPH C. SANDGREN

COLUMBUS, MONT.—Messiah Church, mission in northwest Billings, Mont., sta services Sept. 30. Fifty-one persons wer attendance. The Sunday school was sta Oct. 14 and has an enrollment of 40 at present time.

The Northwest Synod is buying prop and will erect a chapel for services in near future. Services are now being hel the Rocky Mountain College, an inte nominational school, just east of the mission territory. Ralph C. Sandgren is mission developer.

LUTHER LEAGUE conventions in Mont and North Dakota brought young pe together at St. Mark's, Fargo, and Un Church, Butte. In Montana the convent adopted a new constitution and elected f officers: Henry Noordzy, Mary Re Romelle Schneider, and Loren Gallent Dr. Paul Bishop, Northwest Synod pr dent, gave the banquet address. Dave A ersbach, national Christian vocations sec tary, was LLA representative.

THE SECTOR PROJECT for Stewards was the main concern for most churches Montana and North Dakota during Octo and November. Reports showed good sponse and increased lay activity among churches. The churches in the area of Ca lier, N. D., also participated in the U evangelism mission.

THE REV. DONOVAN MYERS was instal as pastor of Bethlehem Church, Billin Oct. 7, by the Rev. Forrest Clark, West Conference president.

Pastor Clark of Redeemer Church, L ingston, Mont., accepted a call to Messi Church, Spokane, and assumed the past ate there on Oct. 21. Because of this chan Pastor Lloyd Zaudtke, St. Mark's, Far becomes Western Conference president.

Pastor Robert Fellows of United L

Assembled for First Service
*Messiah mission began work in Billings*

eran, Butte, has accepted the call to Re-emer Church, Livingston, and will begin s new pastorate Dec. 1. Mr. Janis Mednis, 1955 graduate of Northwestern Seminary, began serving St. James' Church, Columbus, Nov. 11. A native of Latvia he received his U.S. citizenship in February 1956. Pastor Karl Schmidt was installed as pastor of Peace Church, Missoula, Mont., on Oct. 28 by Dr. Bishop.

CORNERSTONE laying for the new Lutheran Student Center at Grand Forks, N. D., took place Nov. 11. The building will be completed in the spring. Construction started in August, 1956. Pastor Louis Ulrich serves Lutheran students at the North Dakota University.

REDEEMER CHURCH, Livingston, Mont., completed the celebration of its 50th anniversary on Sept. 30 with a special "Montana Night." Pastors from all Montana churches participated in the evening service with the Rev. John Shannon, First English Church, Billings, as main speaker. Dr. Bishop spoke at the morning service.

Mr. and Mrs. Thomas Christ and Kathe, a refugee family, arrived in Great Falls, Mont., in September. They were sponsored by St. John's Church.

## etiring Board of Social Missions Executive Honored by Church

NEW YORK CITY—Tribute was paid to r. C. Franklin Koch as architect of the nited Lutheran Church's evangelism pro-am at a testimonial dinner at St. Peter's hurch, New York City, on Nov. 7.

Dr. Koch will retire as executive secretary the Board of Social Missions Dec. 31. e served in that position since 1940.

The 67-year-old Pennsylvanian will begin etirement the same way in which he began is ministry—as an assistant pastor. He has ccepted a call to Our Saviour's Church, ucson, Ariz., whose pastor is the Rev. eorge A. Spindt.

The dinner honoring Dr. and Mrs. Koch as given by the Board of Social Missions.

Dr. Franklin Clark Fry said the retiring oard secretary was a "good Christian man n his family, a devoted husband and a an of God."

The ULCA president described Dr. Koch s a "man of compassion," who was "sen-

Tribute to a "Man of Compassion"
*Secretary Reinartz, Dr. Koch, President Fry*

**NEW YORK . . .**

sitive to the social conscience" of the church. In planning the church's extensive Lutheran Evangelism Mission, Dr. Koch had set up a bold program "of evangelism with flesh and blood," Dr. Fry said.

Other speakers who reviewed Dr. Koch's long service to the church included Dr. F. Eppling Reinartz, ULC secretary and president of the National Lutheran Council; Dr. C. Arild Olsen, executive secretary, Division of Christian Life and Work of the National Council of Churches; the Rev. Dr. Francis Shearer, retiring secretary for inner missions of the Board of Social Missions; Ernest P. Scott, Cleveland, vice president of the board; and Miss Estelle Hyder, Dr. Koch's secretary. Presiding was Board President Oscar W. Carlson.

## Lutheran Society Elects Officers; Logan Speaks on Stewardship

By CHRISTIAN P. JENSEN

SYRACUSE — The Lutheran Society of Syracuse and Onondaga County elected its new officers for 1956-57. Heading the organization for the year are Joseph Clarke, president; the Rev. Edward Weiskotten, vice president; Mrs. Kenneth Douglass, treasurer; and Miss Catherine Rumpf, secretary.

Howard Logan, executive secretary of the Brotherhood of the ULCA, spoke on stewardship, and told his listeners that "stewardship concerns itself with the quality of the heart and not the quantity of the check."

OVER ONE HUNDRED LAYMEN spent three days in September at a retreat at Big Moose Lake. Dr. Amos K. Traver and Howard Logan were the leaders. The Rev. Dr. John Sprock, Utica, was selected as associate spiritual advisor to work with the Rev. Howard A. Kuhnle who is the 1957 advisor.

DR. JOHN H. DUDDE has resigned the pastorate of St. Paul's Church, Liverpool, to go into retirement. He has served as pastor for over 32 years.

TWO HUNDRED AND TWENTY-FIVE Luther Leaguers of the Syracuse area met in St. John and St. Peter's, Syracuse. The Paul Kaiser, St. Michael's Church. I mont, preached. Dr. John Dudde and Christian P. Jensen received recognition having served over 32 years as pastor the Syracuse area.

ZION CHURCH, Utica, celebrated the anniversary of the ordination of Pastor J H. Sprock on Oct. 21. Speaker was Dr. C. White, secretary of the New York Sy and long-time friend of the pastor. A b let filled with telegrams and letters from clergy of Utica was presented to the pa Messages were also read from Grace Chu North Tonawanda, and Epiphany Chu New York City, where Dr. Sprock served before coming to Utica.

Pastor John Schulze of Little Falls honored by his congregation on Oct. He completed 25 years in the ministry.

AN ALL-LUTHERAN Reformation ser was conducted by the five Lutheran churc of Utica at Redeemer Church on Oct. Choirs from the five congregations s Dr. Russell S. Gaenzel, pastor of St. Jo Church, Albany, spoke on "Why I An Protestant." On the following Mon morning Dr. Arnold Keller, Dr. John Spr and Pastor Alfred Schroeder, three Ut ministers, appeared on the local TV stat for a 15-minute discussion of what Reformation means to all Christians.

**PENNSYLVANIA**

## Johnstown Home Campaig Set to Start Next Spring

By ROBERT G. SANDER

ALTOONA—The "go ahead" signal for \$550,000 drive was given to the board f directors of the Allegheny Lutheran Ho by the West Allegheny Conference at meeting in late September. Funds collect from the drive, tentatively scheduled start in April, will be used to build a n home and infirmary for the aged in Joh town.

East Allegheny Conference was to deci

special conference meeting on Nov. 15 her it will share in the campaign. Cur- ly the two conferences own property a small home in Johnstown, in addition well-equipped home in Hollidaysburg. he question of nomination and election members to the board of directors of the home and Camp Sequanota has been solved by the conferences. Boards both institutions will include 30 members. st Allegheny will name six clerical and lay members; East Allegheny will name five clerical and five lay members. In addition there will be eight members at large. No board member can serve for more than two consecutive four-year terms.

A SPECIAL MEETING of the West Allegheny Conference in Trinity Church, Bedford, on Dec. 12 will receive a progress report from the Rev. Francis B. Myers on the conference-wide evangelism mission scheduled for September, 1957, and study the report of the synod's commission on ecclesiastical order.

(Continued on page 43)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*THE LUTHERAN—nov. 28, 1956—F1034-mac*

**ALTOONA . . .**

(Continued from page 41)

ORLD COMMUNITY DAY was observed United Church Women of Altoona and stown on Nov. 2. Parcels for peace cash offerings were received at both es. Christmas stockings for patients in son sanatorium will be made by the ncils from both cities.

SERVICE for the deaf is held monthly in Church, Altoona. Since May, 1955, age attendance has been 30. Assistant or Eugene R. McVicker conducts the ce.

he Rev. and Mrs. Charles H. Reinbrecht, ran missionaries from China, spoke at anniversary banquet in First Church, astown, in mid-November, marking the ding of the congregation.

T. ZION CHURCH, Breezewood, cele- ed its 100th year on Oct. 28. The cor- tone of the present building was laid in 6. Greetings were brought by the Rev. ry Rinard, a son of the congregation, by Pastors Carroll Rudisill, E. N. Fry, E. Stambaugh, and Donald W. Brown, former pastors. The Rev. Charles ens is present pastor.

. Russell Gephart who directed the choir Trinity Church, Bedford, for nearly 30 rs, was honored by the congregation on 28.

## rst Fund-Raising Drive anned for Medical Center

By HENRY W. SNYDER, JR.

ALLENTOWN—The Muhlenberg Medical nter, proposed Lutheran hospital along Lehigh Valley Thruway, has established office in the Bethlehem Trust Building, oad and Main Sts., Bethlehem.

The hospital board has employed a fund- sing service to direct a 10-month cam- gn. Goal is 6½ million dollars needed the first buildings of the medical center. Fred R. Body, Bethlehem, hospital treas- r, reports about $30,000 received so far a preliminary appeal launched among lentown Conference Lutherans designed to raise $80,000 for current obligations.

FIRST Allentown Conference congregation to hold a second evangelism mission week after the successful area mission uniting 100 Lehigh Valley churches in the common effort last year is St. Paul's Church, Allentown.

Pastor Karl Mumford, of Scranton, Pa., was the missioner and teams of visitors under the direction of St. Paul's pastors, Richard Klick and Frank Jogwick, carried out the full program of the evangelism mission.

UNITED Protestant Reformation services were held in most Lehigh Valley communities on Reformation Sunday. Dr. David Bremer and Dr. Hagen Staak of Muhlen-

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Challenging position for "HOUSE MOTHER" in children's home with capacity of 12 young children. 20 mins. from New York City. Lutheran Welfare Association of N. J., 93 Nelson Ave., Jersey City 7, N. J.

Lutheran state-wide Multiple Function Agency 20 mins. from New York City needs caseworkers. Graduate training preferred: salary dependent on training and experience. Family and child services include adoption, foster home, small children's study home and family counseling. Program for the aged includes extensive community and institutional care; new building in planning stage. Lutheran Welfare Association of N. J., 93 Nelson Ave., Jersey City 7, N. J.

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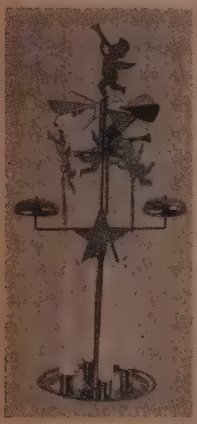

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**ALLENTOWN . . .**

College spoke at Hellertown and ...hampton.

Bethlehem, a Presbyterian minister, ...lam Davies, told Protestants gathered ...storic Central Moravian Church, that ...t is needed more than anything else is ...ake the Reformation themes come alive ...ountless thousands of people, who have the vaguest idea of what they are all ...t."

Allentown, Methodist Ralph Sockman, ...e at a united service for Lutherans and ...rmed in Muhlenberg College's Memo... Hall.

...utherans in Easton held a service in St. ...'s Church with Dr. Theodore Tappert, ...adelphia Seminary, as preacher.

Nativity Church, Parkway Manor, Allen...own, youngest mission in the Allentown ...onference, was organized Oct. 28, with ...9 charter members. The new church grows ...ut of a Sunday school sponsored for five ...ears by Redeemer Church, Allentown.

...STOR ARTHUR DEIBERT, who has min...ed at Zion Church, Northampton, for ... years, has announced his retirement ...n the active ministry, effective Jan. 16. ...ther Northampton pastor, the Rev. John ...gstresser was installed at Holy Trinity ... 21. The same day Dr. Hugh Yost was ...lled at Redeemer Church, Allentown, ... Pastor Frank Jogwick as assistant pas... at St. Paul's Church, Allentown.

...CTOR PROJECT dinners in the Allentown ...ference have been the signal for several ...gregations to announce new building ...jects. St. Matthew's Church, Bethlehem, ... approved a $200,000 renovation and ...struction program, including the erec... of a contemporary Gothic sanctuary to ... 350 persons.

...lessiah Church, Bethlehem, plans ex...ded facilities for its Sunday school. ...em Church, Bethlehem, has proposed to ... congregation an enlarged plant, to pro... larger kitchen facilities and office space ... Two large stained-glass windows were ...icated at St. Peter's Church, Easton, ... 28.


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**PA.: ALLENTOWN . . .**

Two Hungarian Lutheran churches of the Lehigh Valley—First Church, Bethlehem, and St. John's, Allentown—took the lead in sponsoring a Hungarian rally in Bethlehem Nov. 11, to raise funds for the relief of their kinsmen under Soviet domination.

MEMBERS of the Muhlenberg College Women's Auxiliary traveled to Emmanuel Church, Souderton, Oct. 30, to hear Dr. William Seaman talk on the new service book and hymnal of the United Lutheran Church. The auxiliary will again sponsor a three-day ice show in Memorial Hall, Muhlenberg College, Dec. 26-28, for the benefit of the college.

## Brotherhood, Church Women Elect New Conference Officers

By ARTHUR S. FOLLETT

POTTSVILLE—The Brotherhood and the Church Women of the conference held meetings last month to elect new o[illegible] and discuss plans for the future.

Pastor Phares O. Reitz, president o[illegible] Ministerium's Board of Christian E[illegible] tion, spoke to the Brotherhood rally Paul's Church, Port Carbon.

William Gregory, of St. Paul's Ch[illegible] Port Carbon, was elected president. [illegible] officers are Lester Schock, Barnes[illegible] Lloyd Underkoffler, Schuylkill Haven; [illegible] ard Hardenstein, Pine Grove; Cla[illegible] Schreffler, Leck Hill; Daniel Haw[illegible] Pine Grove; and George Molatzok, T[illegible] qua.

The president of the Pottsville Co[illegible] ence, Pastor Robert C. Benner, installe[illegible] new officers. President Gregory rep[illegible] on Camp Miller, the Ministerium cam[illegible] boys, and plans for the 1957 camping se[illegible]

MISS MARJORIE MILLER was speak[illegible] the United Lutheran Church Women's [illegible] vention at St. John's Church, Leck [illegible] Miss Miller is a missionary to Japan.

Newly elected officers are Mrs. C. C. [illegible] wiler, Schuylkill Haven, president;

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New York 7, N. Y. Austin 61, Texas Des Moines 9, Iowa Rio Piedras, Puerto Rico Kitchener, Ont., Car[illegible]

n E. Bendigo, Tower City; Mrs. Wil- M. Schwartz, Pottsville; Mrs. George Hughes, Tamaqua; and Miss Eleanor ich, Adamsdale.

e vesper service was conducted by the Robert C. Benner who installed the officers.

ERY SATISFACTORY RESULTS" are being ned at the conference leadership train- chool at Trinity Church, Pottsville, ac- ng to Pastor Maynard C. Hallock. 130 signed up.

PARENTS' NIGHT, held at Trinity ch, Pottsville, had an attendance of The relationship between the home church was discussed by Pastor Hallock, parents, and members of the church's catechetical classes.

he Rev. Gerhard Gieschen, professor aeology at Central Seminary, Fremont, , was rally day speaker at Zion Church, kville.

T. PAUL'S CHURCH, Orwigsburg, has au- ized its church council to act on a build- renovation . . . St. Mark's Church, ensburg, celebrated its 65th anniver- . The congregation is part of the newly ned Llewellyn parish. The Rev. Sterling Bashore is pastor. The church is used tly by Lutheran and Reformed congre- ons.

## CHANGES OF PASTORATE

### CENTRAL PENNSYLVANIA

SER, PAUL L. From Union Church, ork. To St. James' Church, Gettysburg.

TH, MERVIN E. From New Freedom arish. Retirement (Jan. 1).

### CENTRAL STATES

BBE, LEROY J. From Farmington, N. M., ission developer. To St. Paul's Church, Hastings, Nebr.

### GEORGIA-ALABAMA

VIS, RAYMOND E., JR. From Good Shep- erd Church, Walterboro, S. C. To St. Paul's Church, Savannah, director of Christian Education.

### INDIANA

SSEHL, J. F. From St. Mark's Church, Albion. To Springfield parish.

NOREN, O. B. From Otterbein parish. To LaOtto parish.

### IOWA

ECKLUND, STANLEY G. From St. Paul's Church, Davenport, assistant pastor. To St. Luke's Church, Sioux City.

## COMING EVANGELISM MISSIONS

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|---|---|
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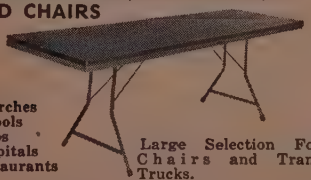

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## DECEASED

THE REV. FREDERICK H. SCH
DER, 83, died at the National Lut
Home for the Aged, Washington, D. C
Nov. 9. He was retired since 1940.

Pastor Schrader, a graduate of Su
hanna University and Seminary, served
torates at Lairdsville, Pa.; Union De
Pa.; Oriole Parish, Pa.; Newry, Pa.; G
brook, Pa.; Glasgow, Pa.; and Hamps
Md. He and his wife, the former M
Catherine Honsinger, were residents o
home since 1954.

Pastor Schrader is survived, in add
to his wife, by a brother, S. C
Schrader, Mifflinburg, Pa.

Maryland Synod President J. Frank
assisted by Pastors John C. Stuff, F
Shanebrook, and Robert L. Lang, condu
the funeral service on Nov. 12 at the
chapel. Interment was at Immanuel C
tery, Manchester, Md.

THE REV. WILSON DYKEMAN W
MAN, 69, died Nov. 3. He had retired
the active ministry in 1953.

Born in Spencer, Iowa, Pastor Wo
was a graduate of Susquehanna Unive
and Hartwick Seminary. He served a
Paul's and St. John's, Verne; Trinity Ch
West Sand Lake; St. Paul's Church,
Plain; St. Paul's Church, Frey's Busch
Mark's Church, Middleburgh; and St. M
Church, Guilderland Center—all in
York State. He served as secretary
president of the Hudson Conference of
former New York Synod.

Pastor Worman is survived by his w
the former Nellie Mae Geist, and two
dren, Wilson Joseph and Marion Ruth.

Funeral services at St. Mark's Chu
Middleburgh, were conducted on Nov.
Pastors Edward H. Wiediger, Morris
Skinner, William G. Boomhower, Her
F. Vesper, and Clayton G. Van Deu
Interment was in Middleburgh.

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# IN CONCLUSION . . . . . .

BRUTAL SUPPRESSION of rebellion in Hungary by the Red army has made us again acutely aware of the horrors of life in a police state. Since Stalin's death the Russians have tried to soften up their rule over the satellite states. They have now discovered that it is only by ruthless force that they can keep any nation subject to their domination.

We are inclined to see such a situation in simple black-and-white. Chase out the Russians, we advise, and let the Hungarians and Poles establish their own democratic governments.

But the Hungarians and Poles were set free after World War I, and in both countries home-made dictatorships quickly seized power. It was Horthy in Hungary, and Pilsudski in Poland. The real wealth and power were held by the land-owning aristocracy.

There were idealists in both countries who dreamed that Communists after World War II would break the power of the aristocrats and distribute the wealth justly among the working people. They know by this time that every penny of income that could be squeezed out of them was promptly hauled away to Russia.

IN HUNGARY AND POLAND the Roman Catholic Church has been strong throughout modern history, and through this entire period until the end of World War II this church has been an ally of the dictators and exploiters. I am surprised by Dr. Niebuhr's comments in "World News Notes" this week. He gives the Roman Catholic Church credit for keeping the spirit of independence alive in these countries. Catholicism deserves credit only for having failed to help these countries make progress toward developing any sort of democratic way of

Protestants in Hungary are use living under an unfriendly govern and making the best of a bad situa They had hundreds of years of that of experience under the old mona The only democratic revolution that got to first base in Hungary was led Lutheran, Lajos Kossuth, in 1848.

Responsible forms of political lif velop very slowly within a nation. Protestant Reformation prepared the for the most important experimen democratic government in we Europe. Elsewhere democracy has veloped only after a sharp defeat o political power of the Roman Cat Church.

IT WAS terrible mistakes of the which paved the way for Communis umph. Centuries of poverty, injus and war can soften up any peopl listen to the Red promises. Now these promises are proven false, the no real alternative.

There is little in the traditions or peraments of East Europe, Asia, o Middle East which inclines their populations toward western-style de racy. They don't have the individu attitudes which we have. They will to work their way patiently toward litical practices befitting their histor

The silliest thing for us to do is o our doors toward these people and t have nothing to do with them bec we abhor their present evil masters. should get as close to them as we tell them of our history and experie and explain why we consider freedo the individual to be a God-given rig any society.

—ELSON RU

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Information at your finger tips! From A to Z. Shiny red finish. (NM1388)
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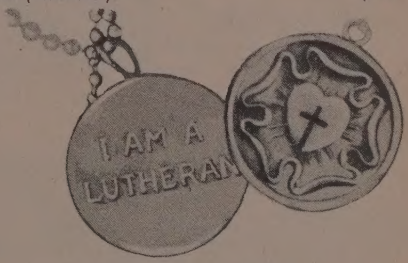
**Special combination price on Memo Pad, plus Index** (NM1588) $2.95

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earest detail, these emblems in sterling silver and in oxidized silvertone finish, are used as a et-piece identification.

**Sterling silver emblems—**
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